1: Radcliffe-Brown E-5 (1906-1908)1922
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852 304 Every boy and girl has to undergo the operation of scarification. This is begun when the child is quite young, and a small portion of the body is operated on. The operation is repeated at intervals during childhood, until the whole body has been scarified. A small flake of quartz or glass is used, and a series of fine incisions are made in the skin. The usual method is to cover a small portion of the skin with a number of parallel rows of short cuts. The choice of the design (if it can be called such) rests entirely with the person who performs the operation, who is in all cases a woman. The incisions leave scars that can usually only be seen when close to the person. In the photograph of Plate XV a pattern of scars may be seen. In this case the incisions became infected and raised scars were produced, and it is for this reason that they are visible in the photograph. In ordinary cases raised scars are not produced and the scarification is hardly visible in a photograph.

The only reason that the natives give for this custom is either that it improves the personal appearance, or else that it helps to make the child grow strong.

881 In the case of a girl the period of childhood is brought to a close by a ceremony that takes place on the occasion of her first menstrual discharge. The ceremony I describe is that in use in the Northern tribes, but I believe that the ceremony of the Southern tribes is very similar. On the occurrence of the first menstrual discharge the girl tells her parents, who weep over her. She must then go and bathe in the sea for an hour [343] or two by herself. After that she goes back to her parents' hut or to a special shelter that is put up for the occasion. She is 881 not required to go away from the camp. All ornaments are 292 removed from her, only a single belt of *Pandanus* leaf being left, with an apron of *čainyo* leaves. Strips of *Pandanus* leaf are attached round her arms near the shoulders and round her wrists, and others are placed as bands crossing her chest from the shoulder to the waist on the opposite side, and crossing her abdomen from the iliac crest on the one side to the trochanter on the other. These are so attached that the long loose ends hang down at the girl's side. Bunches of leaves, either *čelmo* (*Tetranthera lancæfolia*) or, if these be not obtainable, *poramo* (*Myristica longifolia*) are

1: Radcliffe-Brown E-5 (1906-1908)1922
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fastened beneath her belt before and behind. Other leaves of the same kind are placed for her to sit upon. The strips of *Pandanus* leaf and the bundle of leaves are visible in the photograph reproduced in Plate XVI.

Thus covered with leaves the girl must sit in the hut allotted to her, with her legs doubled up beneath her and her arms folded. A piece of wood or bamboo is placed at her back for her to lean against, as she may not lie down. If she is cramped she may stretch one of her legs or one of her arms, but not both arms or both legs at the same time. To feed herself she may release one of her hands, but she must not take up the food with her fingers; a skewer of *čainyo* wood[1] is given her with which to feed herself. She may not speak nor sleep for 24 hours. Her wants are attended to by her parents and their friends, who sit near her to keep her from falling asleep.

The girl sits thus for three days. Early every morning she leaves the hut to bathe for an hour in the sea. At the end of the three days she resumes her life in the village. For a month following she must bathe in the sea every morning at dawn.

During the ceremony and for a short time afterwards the girl is not addressed or spoken of by name, but is referred to as *Alebe* or *Toto*. The meaning of the first word is not known. *Toto* is the name of the species of *Pandanus* from which women's belts are made and the leaves of which are used in the ceremony. On the occasion of this ceremony the girl is given a new name, her "flower-name," and from this time till after the birth of her first child she is never addressed or spoken of by the name which she had as a child, but only by the name given to her at this ceremony. The name given is that of a plant or tree which is in flower at the time. If the ceremony takes place when the *jili* is in flower she is called *ǰili*; if when the *jeru* is in flower she is named *ǰeru*, and so on. These names will be mentioned again later in the present chapter.

[1] This is the plant (not identified) of which the leaves were, till recent times, worn by the women of the North Andaman to cover the pudenda. In the South Andaman the leaves of the *Mimusops littoralis* are in use for this purpose, and the Northern tribes have recently given up their own custom and adopted that of the South.

[On first menstruation – Analyst]